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REVIEW.

The history of that great and renowned Monarchy of China, wherein all the particular provinces are accurately described; as also the disposition, manners, learning, laws, militia, government, and religion of the people; together with the traffic and commodities of that country; lately written in Italian by Father ALVAREZ SEMEDO, a Portuguese, after he had resided twenty-two years at the court and other famous cities of that kingdom. Now put into English by a person of quality, and illustrated with several maps and figures to satisfy the curious and advance the trade of Great Britain. London, 1655.

WE are much pleased with this book, because it presents us the observations and reasonings of an intelligent man, made at the time when the history of a great and remote empire began to excite attention in Europe. For in later years, when more dissensions had arisen among those who were best able to write this history, or when the various theories which learned men had formed respecting China and her policy, required any certain statement and coloring of facts to support them, such

coloring and such peculiar facts are often found in the histories. Our author gave us the results of his own observations on the various subjects embraced in his work, and with so minute and circumstantial description as exhibits the work of an eye-witness. Much of what he relates was gained by personal observation for his own purposes of intercourse with the people; much knowledge of the nobility and officers, from intimacy with christian mandarins; and much information respecting the government, laws, punishments and prisons, from painful personal experience. As he himself remarks in his description of the courts, prisons, and punishments:—"but some will ask me how I came to be so expert in these points. Truly I must answer him in a word, that though this knowledge be not worth much, yet it cost me very dear." *Et quorum pars magna fui.*

Alvarez Semedo procurator of Japan and China, after spending above twenty years in Peking and in the provincial cities, returned to Europe about 1734 to obtain recruits for the service of the society of jesuits. While in Europe he published this volume, which attracted so much attention that it was "done into English" a few years after. Although some of his accounts which were then fresh, have become antiquated and obsolete in the course of two centuries, and though many points of which he treats have been subsequently illustrated more at large, still "great stores of information" remain uninjured. To the friends of China, every thing concerning her past or present condition or future prospects, will possess peculiar interest. To nothing which affects her best welfare do we feel indifferent; for on this we concentrate our highest earthly hopes, and to this we wish to direct all our earthly labors.

The work is divided into two parts, in the first of which is a description of all the provinces; of the persons of the Chinese; of their literature; their arts;

their customs; their religion and government. The second part is a history of the operations of the Romish missionaries in China, their successes and their sufferings: "after which follows the supplement to these present times, wherein is contained the Chinesses most cruell warre with the Tartars, by whom they are now conquered."

The first extract which we make, presents the Chinese in the costume of his countrymen before the last Tartar conquest.

"They suffer the hair of their heads to grow as long as it will, both men and women. They are almost universally black-haired; hence cometh that name by which they are called among other nations,—the kingdom of the black-haired people. They have also black eyes, which are very small, with an elongated opening; little noses, which are neither large nor high, accounting such a deformity. They clip not their beard, letting it grow according to nature. They will be more troubled to lose one hair of their head than all the hair of their face." (Afterwards as the conquests of the Tartars advanced, changes were gradually but forcibly introduced.) "The Tartars having taken a city, proclaimed that they should kill none of the inhabitants 'if they would cut their hair, and use the Tartar's habit.' For the Tartars shave both the head and beard reserving only the mustaches, and on the hinder part of the head, they leave a tuft which being curiously platted, they let hang down behind in a cue. Their garments are long robes falling down to the foot, but their sleeves are not so wide and large as the Chinese use. The dress is the same for the men and the women."

This violent introduction of a new and barbarous fashion, was stoutly resisted by the patriotic and proud, and there was more than one example exhibited of a man "strangled by a hair." Rather than submit to the degradation of adopting these foreign customs, some high-minded Chinese lost their hair only with their head. But so universal and established is this *foreign* fashion in China at the present time, that it may be doubted whether the people would now revert to their old habit again, unless compelled by violence equal to that which once drove them to renounce it. In the

following extract concerning the dispositions of the Chinese, our author describes such a people as cannot exactly be found here at the present day; yet he certainly shows himself free from prejudice *against* them.

"They magnify very freely whatever is virtuous in the actions of their neighbors, courageously opposing that emulation which in almost all other nations suffereth none to be pleased with any but themselves. When they see any thing which cometh from Europe, though there be in it little art or ingenuity, it is commended by them with singular applause—a modesty indeed worthy to be envied so much the more, because it is seen in a people that exceed many others in their abilities. They are inclined to virtue; I do not say they are exempt from the vices proper to all pagans, and indeed to all mortals; but they esteem those which make profession of virtue, and particularly of some virtues which are despised by other gentiles, as humility and chastity."

Doubtless our author intends here to speak of those established forms of friendly and ceremonious intercourse, which make humility and even servility fall from the tongue in set and measured phrase. For, that there is no general disposition among the Chinese to magnify the virtues of others, need not be told to them who know any thing of the "celestial empire." The pride and self-importance of the Chinese has long been too proverbial even among their friends, to claim for them any real *humility*, or any of the other virtues which cluster around this great enemy of selfishness. Though Alvarez here shows himself the friend of China, yet in other parts of his book he also shows himself noways blind to their "defects." He says that the rich and established merchants, are of good credit, very punctual and honorable in fulfilling their engagements; but acknowledges that their way of bargaining is fuller of craft and subtlety than is to be found any where else in the world. "The nature of the whole nation, as well of the sellers as the buyers, is much inclined to guile and deceit, which they put in execution with admirable subtlety."

Respecting the population of China, our author makes but one brief remark, directly; but throughout his work, the occasional exhibition of the numbers in any city, in any trade, in an army or in a defeat, imply a very great population.

“This kingdom is so exceedingly populous, that having lived there two and twenty years, I was in no less amazement at my coming away than in the beginning, at the multitude of the people. Certainly the truth exceedeth all hyperboles; not only in the cities, towns and public places, but also in the high-ways, there is as great a concourse as is usual in Europe at some great festival. And if we will refer ourselves to the general register-book, wherein only the common men are enrolled, leaving out women, children, eunuchs, professors of letters and arms, there are reckoned of them to be fifty-eight millions fifty-five thousand one hundred and four score.”

Whether this enrollment can be fully depended on, which he does not assert, or whether it is only “founded on fact,” yet the constant implication of great numbers which is involved in the whole history, would lead us to assign a much denser population during this period than is usually done; and the official reports of the government at the *present* time, would be very consistent with such an opinion.

In his description of the province of Shense, our author speaks of a product better known since his time.

“*Cha* (tea) is the leaf of a tree about the bigness of a myrtle, or in other provinces of the herb basil, or the small pomegranate. They dry it over the fire in iron sieves where it hardens and sticketh together. There are many sorts of it, as well because the plant is various as also that the upper leaves do exceed the others in fineness. There is of it, from a crown a pound to four farthings according to the quality of it. It being thus dried and cast into warm water, giveth it a color, smell and taste, at first unpleasing, but custom makes it more acceptable. 'Tis much used in China and Giappone (Japan), for it serveth not only for ordinary drink instead of water, but also for entertainment to strangers when they visit them. Many virtues are related of this leaf: certain it is, that it is very wholesome, and that neither in China or Japan, is

any one troubled with the stone, nor is the name of this disease known. It is also certain that it powerfully delivereth from the oppression of sleep whoever desireth to watch either for necessity or pleasure; for by suppressing the fumes, it easeth the head without any inconvenience; and finally it is a known and admirable help for students. For the rest, I have not so great assurance of it that I dare affirm it."

The admirable virtues of this "cha" have been better understood since that day. The price and the quality have risen with the demand. There is now tea of so excellent quality as to sell for *thirty-two* dollars a pound. But none of this reaches the foreigners. Among the articles of commerce with Canton at that time, tea is not enumerated, probably because it was but a trifling article of export. But since that day, this leaf has "discolored the water" among many nations of the globe.

In China where so much of their morality, and policy, and religion even, is made to depend on the parental and filial relations, we should expect that *marriage* would be a matter of much ceremony and sacredness. It is so to a great degree, notwithstanding the authorized violations of the "more ancient and better custom," of having but one wife. Some of the customs attending this ceremony, we think, would hardly take among our "barbarous" western gentlemen and ladies, who pretend to have a heart of their own, and to claim the right of the disposal of it. "Fathers often contract marriages for their children while yet very young, and sometimes before their birth; and these contracts are binding on the children, although their fathers die before the time, or one of the parties meanwhile fall from his honor or estate, &c.—excepting both parties voluntarily agree to break off the contract." Our author says;—

"In the kingdom of China, as doth plainly appear by their books and chronicles, formal marriages have been in use above 2400 years. Always from that time to this, there have been

among them two kinds of marriage, one a true one, for the whole life of the two parties; and then the woman is called a *wife*, and received with extraordinary ceremonies. The second is rather a concubinage permitted by their laws, in case they have no sons by the wife; but now it is grown so common that although some do forbear having them upon the account of virtue, yet it is very frequent with rich men, [and others also] although they have children, to take concubines. But the manner is very different from the true marriage; for although they contract in some sort with the father of the maiden, yet in truth she is bought and sold, and often by a person that hath no relation to her only that he bred her up for that purpose. For there are many in China, who bring up young maidens and teach them music, dancing and other perquisites of women's breeding, only to sell them for concubines, at a great price. Yet it is not accounted a matrimony, nor hath it the solemnity of marriage belonging to it, nor any obligation of perpetuity, but the man may put her away, and she may marry another, in case she be wholly withdrawn from the company of the first. The manner of treating them is also different. They eat apart by themselves in their own chambers, and are in subjection to the true wife, serving her in some things as her servants. The children which they bear do not do them reverence as to a mother, but they pay it to the true wife, whom also they call mother. Sometimes it happens that they take a concubine and keep her only till she bring them a son; for if the lawful wife will not suffer her to stay, as soon as the child is born, they send her away or marry her to another, and the child which stayeth behind, never knoweth her who bore him. Widows may marry if they will, but women of quality seldom do it. A young maid will hardly marry a widower, which they call *patching up the house and the bed*.

"On the wedding day towards evening, the bridegroom sends the sedan, of which they have very curious ones made for this purpose only, richly adorned with silk and locked on the outside. The mother of the bride putteth her into the sedan and locketh the door; and sending the key to her son-in-law's mother, she herself departeth along with the company. When she is come to the bridegroom's house, the mother-in-law unlocketh the sedan, and taking out the bride delivereth her to the bridegroom. Then they both go together to the chapel of their idols, where are likewise kept the images or names of their ancestors. There they make the ordinary reverence of bowing themselves four times upon their knees; and presently they go forward into the inner hall where their parents are sitting, to whom they make the same reverences; then the bride retireth with her mother-in-law and other women to the female apartment, where she hath a particular chamber for herself and her husband. Into this room no other man may ever enter; not the men-servants except while they are *little boys*, nor male kindred unless they be

the younger brethren of the husband, of very small age; no, not the husband's father. So that when the father would chastise the son for any fault, (which is common there for their fathers to do, although the son be married,) if he can get into his wife's chamber he is safe, for the father may not enter there, nor speak to his daughter-in-law unless on some set occasions. For they believe that the least overture which women give to the conversation of men, is a large gate opened to the danger of their honor. This which may be accounted a harsh strictness is turned into a pleasant sweetness by custom."

One cause of the remarkable uniformity and unchangeableness of the national character of the Chinese is seen, if we mistake not, in the *unalterable literature* of the country. The student of the present day is poring over not the same letters merely, but the same books, the same maxims and laws, the same precepts and history, in the very same expressions which the scholar of 2000 years ago studied. Here, phrases of ceremony and maxims of life are stereotyped, government is stereotyped, and thought itself is *stereotyped* and passes down from age to age unchanged. An original thought in their antiquated literature, would be like a foreigner on their forbidden soil—a suspected object and interdicted by law. As we are the antipodes of the western world in location, so very much are we in fashion. The "march of thought" there so boasted, is forward; here it is backward, for the past is the field for literary laurels. "The spirit of the age" which there awakens men to better hopes and privileges, and turns the eye of the christian forward to the long expected reign of his Savior, here draws up the heart within itself, and turns the eye away from a better and brighter prospect for China,—turns it back upon the dark and dubious past. In the sphere of a Chinese's hopes, there is no sun of glory yet to rise to gild the dusky prospect; his sun has set, and the nation has walked in the twilight—if it be not better called night—these two thousand years.

"Of their sciences, we cannot speak so very clearly, because really their authors have not been so fortunate as Aristotle, Plato, and the like, who have handled them methodically; but the Chinese have written little or nothing of many of the sciences and liberal arts, and of the rest but superficially, except those which concern good government and policy. From the very beginning it hath been their chiefest aim to find out the best way of government. Confucius composed five books in order, which are at this day held as sacred; he made also many other books; and of his sayings there have been written since many more books. His first book is called *Yih-king*, and treats of his natural philosophy, of fate or judiciary prognostication, philosophizing by numbers, figures, and symbols, applying all to morality and good government. The second is called *Shoo-king*, containing a chronicle of the ancient kings and their good government. The third, *She-king*, is of ancient, metaphorical poetry, respecting the inclinations and customs of mankind. The fourth, *Le-king*, treats of civil and religious rites. The fifth is called *Chun-tsew*, and treats of the history of their country.

"There are also four other books which were made by Confucius and his disciple Mencius. In these nine books is contained all the natural and moral philosophy which the whole kingdom studieth, and out of these is taken the point which is proposed to read or compose on, in their examinations for literary rank. Upon these books they have several commentaries and glosses, but there is one of them which they are commanded to follow, and it hath almost the same authority as the text. These nine books are held in a manner sacred; in them, their glosses and commentaries, consisteth the great endeavor of their studies,—getting them by heart, attempting to understand the difficult places in them, and forming diverse senses upon them, by which to govern themselves in the practice of virtue, and to prescribe rules for the government of the kingdom according to the wise maxims which they there find. And because the examinations are very rigorous, and it is no easy thing to be ready in all these books, the order is, that the examination for the *first* degree be upon the last four books; that for the *second*, upon the same four and also upon one of the other five. For this reason none is obliged to be very perfect in more than one of those sciences which he doth profess, and upon that the point is to be given him."

The permanency of the Chinese government in its great outlines, compared with the perished and forgotten governments of the world, is a very striking feature in the history of China. There must have existed either in the people or else in their

institutions, something to cause this striking difference. Many great nations have arisen since the patriarchal days of antiquity, attracted a large share of the world's attention, and have long passed away from the earth,—till the student of past history has thought that there was no living witness of those ages remaining. But lo! we have found in China a relic of the past, a living memorial of the days and of the government of the patriarchs. "God hath not left himself without witness" in this. The splendor and elevation of the court of Peking, compared with other oriental courts, may be attributed in part to the *literary* cast which the institutions of China give to the government. We do not characterize it as useful and practical learning to any great extent, but still it is mental cultivation. The fact that the public sentiment here has never sunk so low, as to call for those degrading public ceremonies and religious rites which shock humanity in some parts of India, may perhaps be traced to the same cause. We do not say that every cruel or disgusting rite is purged from the religious worship of China; but is well known that the gross outrages of decency which are not uncommon in other pagan countries, are seldom practiced here. In the descriptions of Semedo, we recognise the *literary institutions* in their best state; but as they are still essentially the same in form, though not having equal life, they are worthy of our notice. We will give the substance of Semedo's account.

As there is no other path to office in China, but over "the hill of science," and no shorter one to respect and influence, the number of aspirants is very great. The degrees of literary rank are four; *sew-tsae*, 'talent flowering;' *keu-jin*, 'promoted men;' *tsin-sze*, 'introduced scholars;' and *han-lin*, 'ascended to the top of the trees.' The number of competitors, the interests involved, and the small number of successful candidates, altogether

make the public examination a scene of lively interest.—We will begin with the *first* degree. To obtain this, the candidates undergo three successive examinations. The first of these is in the *heens*, or the smallest districts of a province; the chief magistrate of the district appoints the time and the theme for examination; and the assembled candidates are allowed one day for writing their essays. These when finished are inspected by the magistrate, who selects the best and causes the names of the authors to be entered on a roll and pasted up on the walls of his office. This is called *having a name in the village*;^{*} and by this it is known who are allowed to pass to the second examination; which takes place in the *foos*, or next larger districts, and is similar to the first, only more rigorous. The successful candidates in these two examinations, come for their third trial in the provincial city before the *heo-ching*, or ‘literary chancellor’ of the province. Those who are now successful receive their *first* degree. This entitles them to be candidates for the second degree, raises them above the common people, and delivers them from the bastinado of the inferior officers. This degree is conferred twice in three years; and also, since the Mantchous ascended the throne of China, on the recurrence of every decade of years in the monarch’s reign.

“The examination of the candidates for the second degree is held every three years in the chief city of each province, and upon the same day throughout the empire. It lasts about twenty-five or thirty days, though the candidates are under actual trial but three days, *viz.* the 9th, 12th and 15th of that [the 8th] month. The chief examiners are the greatest officers in the province, besides assistants, and above all the president who comes from court for the purpose. When the officers are

^{*} The result of the examinations which took place four or five weeks since in the Nanhæ and Pwanyu heens was published on the 10th inst. The number of candidates was above 2000 in each district; but only thirteen in Nanhæ, and fourteen in Pwanyu were able to obtain “a name in the village.”

assembled, the students, who in the larger provinces exceed the number of 7000, make their appearance. At their entrance they are all searched, and if any book or paper be found about one, he is excluded from trial. Each candidate then retires to his room, or rather cell, in the public hall. This chamber is about four feet by three, with the height of a man. In it are two boards; the one made fast to sit upon, the other moveable so as to serve either for an eating table or a writing-desk. On the first day of examination, each candidate enters this cell which is guarded by military so as neither to admit of ingress or egress. Seven themes proposed by the president are now exhibited to the student; four from the four last books of the philosopher, and three from any one of the *kings* which the student pleases. Upon each topic he is to write briefly, elegantly, and sententiously, so as to make seven compositions. These are then consigned to the proper officers who deliver them to notaries to copy in red letters, that the composer's hand may not be known to the examiner. The students are now at liberty; while the "faculty" on the two following days, review the papers with such rigor that the least error is sufficient to exclude the student from further examination. When that is done, a catalogue of those who have faults in their compositions is affixed to the outward wall, which serves for advice to return home, as they cannot go any further in this trial.

"The second time, they enter again on the 12th day of the month, and the process is the same as before, except that they give them but three topics, and these concerning doubtful matters of government, to see how they would advise the king. On the examination of these compositions, many are shut out from the third trial, which is on the fifteenth day. Here also three points are proposed, respecting the laws and customs of the realm. When these compositions are received, they shut up the hall for fifteen days, during which time they are sifted again and a small number is consigned to the president for the last scrutiny, and for assigning to each successful candidate his rank. When this is done, a catalogue of the names is exposed to the numberless people who are waiting, some for a son or brother, and some for a father or friend. The students having received from the king's officer their ensigns, as the cap, gown, and boots, presently go to give thanks to the president, who receives them on foot and treats them as his equals. As soon as these men have received this degree, they become honored, and by some means which I know not, suddenly rich. After this they go no longer on foot, but either on horseback or in a sedan. The number of these licenciates made every third year, throughout all the provinces, is about 1500,—a small number in comparison with all the candidates. In Canton where the examiner's hall is not the largest, having not above 7500 little chambers in it, the compositions of the first day are about 50,000."

The *third degree* is "solemnly conferred" at the court, once in every three years. All in the empire who have received the second degree, and have not in the mean time taken any office, are admitted to this examination. Their travelling expenses to Peking are paid either wholly or in part by the emperor. The procedure is the same as in the previous trials, except that the examiners are of higher rank. After this degree has been conferred, the "new doctors" are introduced to the emperor, and do him reverence; and the three highest receive rewards from his majesty's own hand.—The *fourth* and highest degree is also conferred once in three years; the examination for it takes place in the royal palace at Peking, in the presence of the emperor, and the candidates are those who have received the three other degrees.

The policy, the morality and the religion of China may be "summarily comprehended" in obedience to parents and to government. *Subjection* is the grand and universally acknowledged test of orthodoxy here. It may perhaps be designated as the popular and practical belief of China, that *there is no authority binding on man, which is superior to the emperor's*. All public laws, and customs, all religious faith and ceremonies, all social duties and private life, all the words and works of men, are within his rightful sway, and undisputedly subject to his will. Their parental and political education powerfully tends to the formation of such a public sentiment.

"The mandarin has power to inflict the *bastinade*, not only in the towns and cities of his own jurisdiction, but in any place whatever, though it be not properly under his authority. And with such facility do they bestow these blows, that men make no great account of them, though they are always paid them in ready coin; all do give them, all receive them, and all have felt them; neither doth it seem strange to any one, neither doth any hold himself aggrieved by them. In the same manner do masters chastise their servants, except that for the most

part they do not *take down their breeches*. The like do school-masters use with scholars of whatever quality they may be, beating them with their breeches on. The same also do they use to little children. Often they die of the bastinadoes which they receive, especially if they have a mind to despatch the delinquent; for it is impossible that a man should live after receiving seventy or eighty blows, if they are laid on him before one of the great tribunals. Any other punishments are over and besides this, which is never wanting; there being no condemnation in China, (unless pecuniary,) without this previous disposition; so that it is unnecessary to mention it in their condemnation, this being always understood to be their first dish. The cudgels used in this punishment are about five feet long, a hand's breadth in circumference at bottom, and tapering towards the top, so that they may be more conveniently used by both hands. They are made of bamboo, which is knotty and hollow, but different from cane in this, that it is a massive, strong, heavy, hard wood. As soon as the breeches of the culprit are pulled down, one of the attendants lays five blows upon his naked flesh; then comes another and lays on five more, so that it is always done by a fresh hand, till he has received the number assigned him."

In much of his detail of these punishments and of the courts, father Semedo spoke that which he knew and testified what he had felt. During the early part of the severe persecution against the jesuits, which began in 1615 and did not wholly cease for many years, he was at Nanking, where it was most violent. Fernandez and Semedo were put together in the worst place of all the prison, where they lay three months with manacles on their arms. Their food was a little rice illy boiled, and by way of extraordinary favor they were allowed also half a duck's egg apiece. Semedo lay there sick nine months together, by which sickness however, he was *once* freed from the bastinado. "Father Vagnone with others was brought again before the officer, Shin, who examined them very closely and said to the father; "what kind of a law is that of yours, which holdeth forth for a God, a man who was executed for a malefactor?" From this the father took occasion, with a great deal of spirit, to open the mystery of the incarnation to him. The tyrant would not endure that

liberty of speech, but to take off his promptness, commanded that twenty stripes should be given him. As his former wounds were not quite healed, he endured incredible pain in having them opened with new blows, which were laid on so severely that the blood spurted as far as where Shin sat."

Whatever opinions are entertained respecting the correctness of the creed, or the purity of the motives of these devoted missionaries, we believe it impossible to read the narrative of their high and inflexible purpose—amidst lingering, vexatious, and cruel sufferings—without admiration. We may deeply regret their mistake of making our Savior's kingdom to be "of this world;" still their self-denying devotion to their high object will command the respect of those who love firmness and vigor of character. They were many of them extraordinary men, their purpose was vast, their difficulties many, and their exertions great. Would that those who boast a purer faith, had only equal ardor to give its consolations to a wretched world! O, that they who better understand our Saviour's kingdom, and profess to love it as their life, would more fully show that love to their fellow men also, by giving to all that unspeakable gift which belongs equally to all.—We cannot perhaps close this review better than by commending to the attention of our fellow christians and especially of christian students, Semedo's description of the spirit which moved the jesuits in Europe two hundred years ago; we commend it to them for its exhibition of prompt self-denial, rather than for the *mode* in which that self-denial was exhibited.

"After my return to Europe (about 1635,) when my intention of seeking laborers for this vineyard was once divulged, presently there were so many candidates that there is scarce a province of our society, from which I have not received many letters from several fathers, not only offering themselves, but earnestly requesting me to accept them as soldiers in this enterprise. As if the trouble and pains of these long and dangerous voyages, and the persecutions so certainly to be under-

gone in this exercise, were to this undertaking, as prickles to roses; whereof St. Ambrose saith, they are *amatoria quædam illectamenta*. In Portugal, from the two colleges of Coimbra and Eboira alone, I had a list of ninety persons so desirous to labor in this mission, that many of them have sent me very long letters concerning their holy pretention, all written and signed with *their own blood*, witnessing in this manner that they had a holy courage that could despise the threats of martyrdom; offering cheerfully to the Lord that little blood, as a testimony of the great desire they had to shed it all for his sake."

MISCELLANIES.

CLIMATE OF CANTON AND MACAO.—Foreigners in their present situation in China enjoy a very limited range for making observations on the climate of this country. But there seems to be little reason to doubt, what the Chinese generally affirm, that the climate of *China Proper* is, with few exceptions, agreeable and salubrious. Pestilences do not frequently visit the land; and the inhabitants sometimes attain to a very great age. One individual is mentioned in the Ta-tsing hwuy-teen, who died, during the reign of the present dynasty, at the age of 142 years.—The Chinese pay great respect to aged men; and their government honor with titles and with bounties the few who have the good fortune to outlive the great majority of their fellow-mortals. Those who reach the age of 100 years receive a sum of money equal to about forty-five dollars, to be expended in building an honorary "gate-way," which is embellished with an inscription dictated by the emperor; those who attain to 110 years receive about twice forty-five dollars; those who reach the age of 120, receive thrice that sum; &c.

The climate of the middle provinces is said to be delightful. That of Peking is salubrious, and agrees even with strangers. Epidemic disorders are very rare, and the ravages of the plague entirely unknown. The water is frozen every year from the middle of December until March; but sometimes for a shorter period. In the spring there are violent storms and whirlwinds. The heat is very great in summer, especially in June and July; it is usually, however, accompanied with abundant rains. The autumn is the most pleasant part of the year,—particularly September, October, and November. The air is then mild, the sky serene, and the weather calm.*

* See, Travels of the Russian mission to China, by Timkowski.

The province of Canton is regarded by the Chinese as one of the most unhealthy portions of their country; and such it probably is. Yet still it is a healthy climate, and may be considered superior to that of most other places which are situated in the same degree of latitude. To enable our friends abroad to form an opinion of the climate of Canton and Macao, we will subjoin a brief series of remarks and meteorological averages, which appear in "the Anglo-chinese Kalendar" for the current year. The latitude of Canton is 23 degrees 7 minutes north; and that of Macao is 22 degrees, 11 minutes, 30 seconds north.

The data on which the following remarks concerning the weather are founded, were taken from the meteorological diary of the Canton Register.'

"January.—The weather, during the month of January, is dry, cold, and bracing, differing but little, if at all, from the two preceding months, November and December. The wind blows generally from the north, occasionally inclining to NE. or NW. Any change to the south, causes considerable variation in the temperature of the atmosphere.

"February.—During this month the thermometer continues low; but the dry, bracing cold of the three preceding months is changed for a damp and chilly atmosphere. The number of fine days is much diminished, and cloudy or foggy days are of more frequent recurrence in February and March than in any other months. At Macao, the fog is often so dense as to render objects invisible at a very few yards distance.

"March.—The weather in the month of March is also damp and foggy, but the temperature of the atmosphere becomes considerably warmer. To preserve things from damp, it is requisite to continue the use of fires and closed rooms; which the heat of the atmosphere renders very unpleasant. From this month, the thermometer increases in height, until July and August, when the heat is at its maximum.

"April.—The thick fogs which begin to disappear towards the close of March are, in April, seldom if ever seen. The atmosphere however, continues damp, and rainy days are not unfrequent. At the same time the thermometer gradually rises; and the nearer approach of the sun renders its heat more perceptible. In this and the following summer months, southeasterly winds generally prevail.

"May.—In this month summer is fully set in, and the heat particularly in Canton, is often oppressive;—the more so from the closeness of the atmosphere, the winds being usually light and variable. This is the most rainy month in the year, averaging fifteen days and a half of heavy rain; cloudy days, without rain are, however, of unfrequent occurrence; and one half of the month averages fine sunny weather.

"*June.*—June is also a very wet month, though on an average, the number of rainy days is less than in the other summer months. The thermometer in this month rises several degrees higher than in May, and falls but little at night. It is this latter circumstance chiefly, which occasions the exhaustion often felt in this country from the heat of summer.

"*July.*—This month is the hottest in the year, the thermometer averaging 88 in the shade, at noon, both at Canton and Macao. It is likewise subject to frequent heavy showers of rain; and, as is also the month of August, to storms of thunder and lightning. The winds blow almost unintermittingly from south-east or south.

"*August.*—In this month the heat is generally as oppressive as in July, and often more so, although the thermometer usually stands lower. Towards the close of the month, the summer begins to break up, the wind occasionally veering from SE. to N. and NW. Typhons seldom occur earlier than this month or later than the end of September.

"*September.*—In this month, the monsoon is entirely broken up, and northerly winds begin to blow, but with little alleviation of heat. This is the period most exposed to the description of hurricanes called *Typhons*, the range of which extends southwards, over about one half of the Chinese sea, but not far northward. They are most severe in the gulf of Tonquin.

"*October.*—Northerly winds prevail throughout the month of October, occasionally veering to NE. or NW.; but the temperature of the atmosphere is neither so cold nor dry as in the following months. Neither does the northerly wind blow so constantly, a few days of southerly wind frequently intervening. The winter usually sets in with three or four days of light, drizzling rain.

"*November.*—This month and the following are the most pleasant in the year,—at least to the feelings of persons from more northern climes. Though the thermometer is not often below 40, and seldom so low as 30, the cold of the Chinese winter is often very severe. Ice sometimes forms about one eighth of an inch thick; but this is usually in December or January.

"*December.*—The months of December and January are remarkably free from rain; the average fall in each month being under one inch, and the average number of rainy days being only three and a half. On the whole, the climate of Canton, but more especially of Macao, may be considered very superior to that of most other places situated between the tropics."

TABLES OF METEOROLOGICAL AVERAGES.

Tables of observations on the thermometer and barometer for the year 1831. The averages at Canton, are taken from the Canton Register; the averages at Macao are taken from a private diary kept by Mr. Bletterman.

	TABLE I. Thermom. at CANTON.				TABLE II. Thermom. at MACAO.				TABLE III. Barometer at CANTON.			TABLE IV. Barometer at MACAO.		
	av. noon	av. night	highest.	lowest.	av. 7 A.M.	av. 2 P.M.	highest.	lowest.	Mean height.	Highest.	Lowest.	Mean height.	Highest.	Lowest.
January,	64	50	74	29	62	65	72	53	30.22	30.50	30.00	30.26	30.50	30.05
February,	57	49	78	33	59	59	71	49	30.13	30.50	29.60	30.13	30.40	29.97
March,	72	60	82	44	66	69	77	55	30.17	30.50	29.95	30.20	30.48	30.05
April,	77	68	86	55	73	75	83	66	30.03	30.25	29.85	30.08	30.27	29.93
May,	78	72	88	64	77	78	85	71	29.92	30.10	29.80	29.95	30.06	29.85
June,	85	79	90	74	82	84	89	74	29.88	30.00	29.75	29.92	30.00	29.85
July,	88	81	94	79	84	88	92	81	29.83	30.00	29.60	29.87	30.01	29.60
August,	85	78	90	75	82	85	90	79	29.85	30.00	29.55	29.88	30.02	29.56
Sept.,	83	76	83	70	81	84	88	76	29.91	30.10	29.70	29.91	30.05	29.35
Oct.,	77	69	85	57	75	78	86	61	30.01	30.20	29.50	30.03	30.19	29.45
Nov.,	67	57	80	40	65	68	80	57	30.16	30.55	29.95	30.14	30.36	29.95
Dec.,	62	52	70	45	62	65	70	57	30.23	30.35	30.15	30.23	30.31	30.15

The average of rain is the mean of its fall at Macao during 16 years, from an account furnished by Mr. Beale. The number of rainy days, and continuance of winds, are the mean of four years, at Canton, taken from the diary of the Canton Register.

	TABLE V. Hygrom. at Macao.			TABLE VI. Rain at Canton.		TABLE VII. Continuance of winds at Canton; —the mean of four years.							
	Average.	Highest.	Lowest.	Mean qu. in inches.	Mean no. ra. days.	N.	NE.	E.	SE.	S.	SW.	W.	NW.
Jan.,	76	95	46	0.63	3½	11	2	2½	4	4	0½	0	7
Feb.,	82	96	70	1.7	7	11	1½	2½	5½	1½	0½	0	6½
March,	78	97	30	2.1½	6	8½	1½	3½	10½	2½	0	0½	3
April,	81	95	50	5.63	10	5½	1	4	14½	1	0½	0	3½
May,	81	95	57	11.8½	15½	4	2½	3½	16½	1½	0½	0½	2½
June,	80	95	70	11.1	9	1½	0½	2	21½	3	0½	0	0½
July,	83	96	70	7.7½	10	1½	1	1½	21	3	1½	0½	1
Aug.,	84	97	70	9.9	12½	3	2	3	18	1½	0½	0½	3
Sept.,	84	95	50	10.9½	10	10½	4	3½	8½	0	0	0	2½
Oct.,	75	95	20	5.5	5	12	3½	3½	5½	13	0½	0½	5½
Nov.,	61	95	20	2.4½	3	23	0½	0½	1½	1½	0	0	3
Dec.,	71	90	30	0.9½	3½	18½	2½	1½	2	2½	0	0½	3½

Abbreviations.—In table VI “qu.” is used for ‘quantity’—in inches; and the two syllables “no. ra.” are used for ‘number of rainy’—days.

GAZETTE.—The most probable etymology of this name, as is well known, is *gazetta*, the name of a small coin, which was formerly current in Venice, and which was the ordinary price of the first newspaper published in that city.

The Chinese have something similar, but imperfect of its kind. It is a slip of paper which is published when any extraordinary circumstance occurs which the printer thinks will excite interest. It is sold for the small copper coin, called a "cash," eight hundred or a thousand of which are given in exchange for a dollar. These trivial *millia*, are called *Sin-wan-che*, "newly-heard-paper,"—which is exactly our term newspaper. But they are yet so unlike the newspaper in Europe that they do not deserve the name. The following is the whole of one of these *cash* papers which was published a few days ago.

"At Tungkea-chow, in Foochow-heen, belonging to Kweilinfoo, there lives a man whose surname is Wang, and his name Tsohang. Through life he has been addicted to poetry and books. This year on the third day of the first moon, he was going along the street, and met a mandarin; but he had not knowledge enough to stand back and make way. The mandarin lictors seized him, and took him to the public officer, alleging that he had stopped the road. He was forthwith examined in open court, and interrogated by the magistrate as to what had been his occupation through life. He replied;—'during the day, I went to the hills to cut wood; and at night I read books.' The magistrate said to him;—'write out something that you remember perfectly, and let me see it,'—at the same time throwing a pencil to him. Tsohang took the pencil and wrote:—

E kea tso go, urh laou tsin;
Wang shan tsae tseou, too jih shin;
Chang keu shun shan, woo jin kin,
Puh che wang fa, leuh yen sin.

At my poor home there sit and sleep two aged parents;
For a livelihood I frequented the hills to cut and gather wood;
Being constantly in the woods far away from the haunts of men,
I was ignorant of the rigorous requirements of the royal law.

On seeing this composition the magistrate praised him and said;—

Seih yew foo sin, kwa keo jin;
Jih wang shan tseou, yay seih wan;
She keen hew ke, neen shaou tsze,
Tang kaou peih chen, pang shang jin.

In ancient times the wood-cutter hung his book to the buffalo's horns;
In the day time he worked among hills, and at night studied letters;
Cease, O ye worldlings, to insult poor young men;
The day will come when their names will stand high in the literary gazette."

The story contained in this paper is probably a fiction; but the mode of proof adopted by the magistrate was suitable and convincing. We remember to have read of a similar one adopted, if we mistake not, in Ireland. A soldier in some of their troublesome times was noticed by some of the too busy alarmists, to retire every evening to a solitary field and remain there for some time. His enemies accused him of plotting dangerous things; and the soldier was examined by his commanding officer about his object in going to that field at night. His answer was that he went thither to pray to his God in secret. It struck the officer immediately that if it were true, the man who could pray in the dark and was in the habit of prayer, would be able to pray without a book; and he forthwith desired the accused person to let him hear one of his prayers. The pious soldier readily complied, and kneeling down presented to the throne of the Eternal a prayer so devout and appropriate, that he was immediately released from all suspicion and restored to the confidence of his superiors.

CHINESE FRAGMENT—a ballad: scene, Honan; period A. D. 250, during the civil wars.

Exceedingly cold and distressed, *San-neang* approached the village well, weeping as she went to draw water from the crystal spring. Her bare feet which trod the snow, were pinched with cold; and on her shoulder she carried a broken pitcher. See the birds loath to quit their nests, or sheltered, remain among the mountain trees. And on the adjoining river, the aged angler has desisted from his occupation. In the adjoining forest there was a deep silence, except of the wind whirling round the sleet. And the thick fog joined heaven to earth. For several days the north wind had penetrated the weak frame of *San-neang*, as she went backwards and forwards, proceeding with difficulty to draw water. At a distance, the abodes of gay and luxurious worldlings were to be seen; whilst near her were lumps of cold ice on the hills and the streams. At times the snow flakes filled the air like the clippings of the stork's white wings, or fell on the ground like myriads of butterflies alighting on the mud.

She exclaimed;—"to day my life is a burden to me, because of my distress. I shall perish with cold in the midst of the snow. O heaven! tell me who will pity me? My husband has gone far from me, in search of the honors of war. He promised soon to return; but my eyes are consumed by looking with anxious expectation. My infant son too,—for whom, unassisted, I bit the natal chord,—he is far away. Nor sound nor letters have I heard or received from either. My husband returns not! My son I see not! Oh! painful destiny! All my hopes are disappointed. Tell me how to recover my husband! how to effect the return of my son."

Making this lamentation, she approached the well to draw water: when unexpectedly a young officer and his attendants passed by the lonely village, on a shooting excursion, urging their ways through the hills and woods in pursuit of a white *too*. This trifling circumstance was so ordained by imperial heaven. The officer urged on his horse to pick up an arrow which he had just shot, and which fell near the railing around the well. On seeing there a female, with big pearly tears falling down her cheeks, with dishevelled hair and naked feet, drawing water from the crystal fountain, he approached and addressed her.—“May I ask why you, good woman, are weeping so profusely; and why amidst the snow-storm, you are here drawing water? I suppose you are some slave, or one betrothed to be a concubine. Has the marriage yet taken place? Tell me the truth.”

On hearing this she desisted from her tears and said;—“The name of your slave (meaning herself) is Le.* I am suffering the bitterest ill-usage. My father's native place was Sha-taou. During the life time of my parents they formed for me a happy connection. I was married to an excellent man Lew-che-yuen. Our home however, at the melon-gardens, was broken up. He grasped his sword, joined the army, and devoted himself to war. I know not if the valiant hero has yet obtained a dukedom. Here I am wearied with waiting, and my eldest brother's wife ill-uses me, with a design of forcing me to marry again. She bids me put off the shoes from my little feet, clothe myself in coarse garments, and come hither to draw water from morning till night. And when night comes, I am required, sleepless, to grind corn with the hand-mill. Thrice every day I get a scolding and a beating. It seems to be thought that my heart is as hard as iron or stone. I was compelled to trust my infant son,—but three days from his birth,—to Tow-yuen, who took him to Funchow, in search of his father; hoping he would soon provide a whip to drive home his horse; but sixteen years have elapsed, and I have not heard the least report of either husband or son. Mother and son were separated never more to see each other! Alas! hundreds of hills, and wilds, and clouds and fogs lie between us; and in my distress, although I should write a letter I have none to carry it.”

The young officer having heard this recital, seemed stupified with astonishment, and said:—“Your brother's wife is an unfeeling person. Her behavior is excessively wrong. But since

* Besides their *sing*, or ‘surname,’ the Chinese usually have several other names; (1.) *joo ming*, the ‘breast name,’—which is given to children in infancy; (2.) *shoo ming*, ‘book name’—the name given to a boy when he first goes to school; (3.) *kuan ming*; ‘official name’—which is given into government by literary graduates, and other persons who have concerns with the government; (4.) *tsze*, a name or character which is taken at the time of marriage; and (5.) *hao*, a name or title which is taken by men at the age of fifty.

you know how to write, if you will write a letter now I will take it for you to Funchow, and inquire for your husband and son, and dare say I shall find them out. In thrice ten days at the longest, or perhaps in half a month, I warrant you, you will hear of their return; and you shall neither bear the ill-treatment of your sister; nor support your sorrowful head with your hand, whilst grinding at the mill; nor come to draw water at this well; nor longer endure cold and grief." So saying, he ordered his people to supply her with the four precious implements of writing.* She made a bow, profound as the sea; and for a moment ceased to weep. Having taken up the pencil, her tears again flowed; and she wrote;—"Oh my husband, our separation was easily effected; but how difficult has it been to bring us again together. Since we parted at the melon-gardens, thousands of clouds and myriads of hills have intervened. Husband, you have staid at Funchow seeking worldly honors; I alas, have been here, by the side of this well, shedding rivers of tears. Hasten in three days to return with your son—if you delay I shall have entered the barred gates of hades, and be among the shades! For every word I write, a thousand tears flow. Husband! let not an answer be a matter of indifference." Having finished the letter, she closed it carefully, and sprinkled the envelope with her tears.

The young officer took the letter, and secretly wiped away the tear which had stolen upon the side of his cheek. He then said; "Draw your water and go home. I pity you being so thinly clad in the midst of this intense cold. Ere long you will meet with your kindred again. Trust to me and cease from your sorrow."

So saying, he whipped his horse and went off at a gallop; but often looked back ere he was out of sight. The woman bowed to the officer; drew the water; and returned so light of foot as scarcely to touch the snow; saying to herself—"May he soon find out those I seek—may my anxious gazing on the azure sky in earnest expectation, soon be terminated. Oh my husband and son! How do I sigh for you! When shall I be rescued from my distress! When I shall see my husband and son—then my countenance will expand!"

That young officer was her son. Her husband Lew-che-yuen became the king of Tsin, and raised the afflicted snow-smitten water-carrier, San-neang, to be the partner of his throne. He became the Hwang-te, the great emperor of the How-han dynasty, and received many good lessons from the empress, who had learned wisdom in the school of affliction.

* These 'four precious implements' are *paper, pencil, ink, and a stone* on which to rub the ink; these the Chinese call *woo-kea paou*, 'invaluable gems.'

COMMUNION OF SAINTS.*—"I believe in the holy catholic church; the communion of saints," &c. These, Sir, are phrases used every Sunday by a large number of christians throughout the world, and often I apprehend without well understanding their import. Permit me to occupy a small space in your Repository to quote a few sentences from Abp. Secker on the subject. He says "the word *catholic* applied to the church, is nowhere used in the Scriptures, but frequently in the early christian writers; and it means *universal*, extending to all mankind. The Jewish church was not universal, but particular, for it consisted only of one nation; the christian church consists of "every kindred, tongue and people." Rev. v, 9. The catholic church then is the universal church, spread throughout the world; and the catholic faith, is the universal faith; that "form of doctrine" which the apostles delivered. Rom. vi, 19. What this faith was we may learn from their writings, contained in the New Testament and *we can learn it with certainty nowhere else*. Every church, or society of christians that preserves this catholic or universal faith, is a part of the catholic or universal church; and because the parts are of the same nature with the whole, it hath been usual to call every church singly, which is so qualified, a catholic church. And in this sense, *churches that differ widely in several notions and customs may, notwithstanding, each of them be truly catholic churches.*"

These, Sir, are the words of the good Archbishop. He afterwards blames the church of Rome for claiming to be the *whole catholic church*: and adds, "the church of England pretends not, indeed absurdly to be the whole catholic church; but is undoubtedly a sound and excellent member of it." Now, Sir, permit me to say that I much approve of Secker's declaration, which is put in italics—that a difference in several notions and customs does not prevent particular churches from being truly catholic ones. That is, that *uniformity* of sentiment and discipline *is not necessary to the communion of Saints*.

Saint, it is very well known, is a Scripture term, denoting *holy*, and is in the New Testament applied to christians generally, who ought to be holy. The abuse of the term has brought it into disrepute. By *communion*, is meant kind intercourse in duties and privileges; the fellowship of those who have an identity of interests,—similar hopes and fears, and joys and sorrows. Now there *is* such a *communion* among many pious christians of various nations and different churches. But although it exists, it is by no means carried to the extent that it should be. There is still a great tendency to consider *uniformity* of sentiment and discipline as essential to it; and it is not uncommon to see christians, who will not join in any act of social worship with others, because they do not belong to the

* From a correspondent,—and addressed to the Editor.

church in which the others happen to have been educated. They will have no inter-communion. There can indeed be no communion, St. Paul says, between *light* and *darkness*—between the friends and the foes of the Savior. But, surely, there may be a communion between different *shades of light*. We know that in nature, they unite and form the brightest color; and why should not the friends of Jesus—different churches, their different ministers, and all christian people—unite in spirit and affection and external communion, although their attire, their forms of public worship, or domestic prayer, may be different? “Can charity itself wish for a more beautiful spectacle than that of the numerous bodies of christians holding the most unfettered inter-communion,—and encouraging each other in every great and holy enterprise?” The attempt for so many centuries, to induce *uniformity of sentiment*, has completely *failed*, and instead of promoting “the communion of saints,” has almost entirely destroyed it, so that many, who solemnly say they *believe* it, have a difficulty in affixing to the phrase any intelligible meaning.

I am yours faithfully,
S. S.

CHRISTIAN MISSIONS.—Hostility to christian missions assumes at different periods a great variety of forms. We remember the time when the objection was derived from the alleged virtues of the heathen—both civilized and savage, both in India and the islands of the Pacific ocean. Now we hear from various quarters objections derived from the incurable vices of the heathen. In the first instance, they were represented as too good to require the gospel salvation; now they are too bad even to be mended. Math. xi; 16—19. Those who do profess christianity are all hypocrites; and the missionaries who hope better things of them are all deceivers—“a bad set.” There are persons too who declare that they will never believe the possibility of Chinese being sincere in their profession of christianity; they must be bribed to profess and be baptized. The inference insinuated from these different premises is, that christian missions are either unnecessary or useless; that those who undertake them or support them, are either weak or wicked, or both the one and the other. And by fair consequence that idolatry, or atheism, irreligion and vice must be left to an undisturbed empire over the earth!

The professed christians who make the objections above noticed, are reduced to this dilemma; either that they themselves, notwithstanding their profession, do not really value christianity; or if they are sincere, they value, according to their own method of reasoning, that which is worth nothing.

That there exists in many instances an insincere profession of christianity among new converts may be very true, or it may not—for what human eye can penetrate the secrets of man’s heart? But is not the same the case in those nations

where christianity has long been known? It would be as fair to impeach all the ministers of religion in christian lands, as it is to impeach all missionaries; for hypocrisy and vice exist in no small degree in christian nations. But the objectors do not wish to say that all the ministers of religion are either bad or useless; and therefore their objections to the missionaries, if they prove any thing prove too much.

Of the missionaries sent forth by the church of Rome, we have no personal knowledge; we cannot undertake their defence; nor do we believe all that is said against them. That they bestow charity on the poor christians in pagan lands we believe to be true; and that deceivers among the heathen may abuse it, is very likely: but lest charity be abused shall christians cease to be charitable? We know that the primitive christians were charitable both to friends and to foes. At Jerusalem, the believers in Christ, for a time, had all things in common; and St. Paul took contributions at Ephesus and in Macedonia, and elsewhere, for the "poor saints at Jerusalem."

That protestant missionaries give bribes to induce a profession of christianity we utterly deny; and that they knowingly encourage hypocrites is altogether incredible. Instead of being able to bribe, they are generally too poor to bestow any pecuniary charity, and too much despised to induce any hypocrite to wish to be numbered with them. Where christianity is rejected and persecuted by the government, and hated by the common people, as it is in China, what can induce a native to make a hypocritical profession of it? On the contrary, we know some persons who are convinced of its truth, but are prevented by fear of man from avowing their belief. Moreover, the absurd revenue laws of the government; the opposing commercial arrangements of foreigners; and the shipments made by many christians on the Lord's day, present difficulties to truth and piety, which embarrass the minds of some natives and hinder their profession of christianity:—they would rather not profess christianity, than profess it and then violate its precepts.

There is in England a Chinese who has a wife and children in Canton; but who either by his own lies, or the connivance of those who took him thither, has so imposed on a clergyman as to be married to an English woman. We have lately heard from a native christian, that a Chinese having lived several years in the straits of Malacca, married there; and that now on his return to China, he is ordered by his mother to marry a person to whom he was espoused in childhood. This man applied to be baptized; but he was told that unless he relinquished the intention of marrying another during the life-time of his present wife, he could not be received into the christian church. He pleaded that the intended marriage was not his voluntary act—it was in obedience to his mother. He was further advised to release the espoused wife from her

engagement, as he is both sickly and poor, and unable to work; but the tyrant custom forbade him to do so; and he went away, says the native writer, "sorrowful and silent."

TOMBS OF ANCESTORS.—'In 1700, the emperor Kanghê declared in an edict which was communicated to the pope, that *teen means the true God*, and that *the customs of China are political*.'*

Pope Alexander VII, overpersuaded by the jesuit Martin Martinez, concurred in this opinion of the emperor. But since we do not believe in the infallibility of either emperors or popes, we dissent most respectfully from their decision. On the first topic, concerning the meaning of the word *teen* or *tien*—the import of which is much the same as the English word *heaven*,—we do not design to enter at present; but will proceed to give a brief account of the *rites performed at the tombs of ancestors*, parents, and friends, which will enable the reader to judge for himself, whether the said rites are rational and innocent, or superstitious and idolatrous.—We take the following account from a native composition.

That this custom did not exist anterior to the age of Confucius, is inferred from the words of Mencius; for he affirms, that in the preceding ages, men did not even inter their deceased kindred, but threw their dead bodies into ditches by the road side. Since they had no tombs, the writer of the paper before us very fairly infers, that there were no rites performed at the tombs. Confucius directed *tumuli* to be raised in order to mark the place of interment; this is the first intimation given of tombs among the Chinese. But in raising these, there was probably no other intention than to prevent the places of interment from being obliterated and forgotten. It is well known also that in that early age, some sons chose to remain for years in temporary sheds near the grave of a parent to mourn over it, and to "sorrow as those without hope." But we proceed to exhibit the *present* state of these ceremonies, as being all that is of practical utility in deciding the question at issue.

The Chinese visit the tombs twice a year, in spring and in autumn. The first time is called *tsing ming*, "clear bright," referring to the fine weather which is then expected: the second is called *tsew tse*, "the autumnal sacrifice." The rites performed during the *tsing-ming* season are the most generally attended to by the Chinese. Their governors teach that the prosperity of individuals and families depends greatly on the circumstances of a parent's grave;—as its position, its being dry or damp, its being in good external repair, &c. Therefore to "sweep" and repair them, to mark their limits and

* See preceding page 432.

sec that they are not encroached upon by others, are objects of the visits to the tombs. When there are large clans, which have descended from the same ancestors, living in the same neighborhood, they repair in great numbers to the performance of the sacrificial rites. Rich and poor all assemble. Even beggars repair to the tombs, to kneel down and worship. This usage is known by the phrases *saou fun-moo*, 'sweeping the tombs,' and *pae shan*, 'worshipping the tumuli.' To omit these observances is considered a great offence against moral propriety, and a breach of filial duty. The common belief is, that good fortune, domestic prosperity, honors and riches, all depend on an impulse given at the tombs of ancestors. Hence the practice is universal; and when the men are absent from their families, the women go to perform the rites.

On some of these occasions—even where there are two or three thousand members of a clan, some possessing great wealth, and others holding high rank in the state,—all, old and young, rich and poor are summoned to meet at the *tsou-tsung tsze-tang*, 'the ancestral hall.' Pigs are slaughtered; sheep are slain; and all sorts of offerings and sacrifices are provided in abundance. The processions from the hall to the tombs, on these occasions, are formed in the grandest style which the official rank of the principal persons will admit,—with banners, tablets, gongs, &c. &c. &c. All present, old men and boys are dressed in the best robes which they can procure; and thus escorting the victims for sacrifice and the wine for oblations, they proceed to the tombs of their ancestors, and arrange the whole in order, preparatory to the grand ceremony.—There is a *choo tse*, 'lord of the sacrifice,' appointed to officiate as priest. There is a master of ceremonies, to give the word of command. There are two stewards to aid in the performance of the rites. There is also a reader to recite the prayer; and a band of musicians, drummers, gong-beaters, &c.

After all things are in readiness, the whole party stand still till the "master" gives the word. He first cries with a loud voice; "Let the official persons take their places:" this is immediately done, and the ceremonies proceed.

Master. "Strike up the softer music." Here the smaller instruments begin to play.

Master. "Kneel." The priest then kneels in a central place fronting the grave, and behind him, arranged in order, the aged and the honorable, the children and grand children all kneel down.

Master. "Present the incense." Here the stewards take three sticks of incense, and present them to the priest. He rises, makes a bow towards the grave, and then plants one of the sticks in an incense vase in front of the tomb-stone. The same form is repeated a second and a third time.

Master. "Rise up." Here the priest and the party stand up.

Master. "Kneel." Again the priest and all the people kneel down.

Master. "Knock head." Here all bending forward and leaning on their hands, knock their foreheads against the ground.

Master. "Again knock head." This is forthwith done.

Master. "Knock head a third time." This also is done. Then he calls out; Rise up; kneel; knock head;—till the three kneelings and the nine knockings are completed. And all this is done in the same manner as the highest act of homage is paid to the emperor, or of worship, to the supreme powers, heaven and earth. This being ended, the ceremonies proceed.

Master. "Fall prostrate." This is done by touching the ground with the knees, hands, and forehead.

Master. "Read the prayer." Here the reader approaches the front of the tomb, holding in his hands a piece of white paper on which is written one of the sacrificial forms of prayer. These are generally much the same; differing slightly according to the wish of the composer. The form states the time; the name of the clan which comes to worship and offer sacrifice; beseeches the shades to descend and enjoy the sacrifice; to grant protection and prosperity to their descendants, that in all succeeding generations they may wear official caps, may enjoy riches and honors, and never become extinct, that by the help of the souls in hades, the departed spirits and the living on earth may be happy, and illustrious throughout myriads of ages.—The prayer being finished, the

Master cries; "Offer up the gold and the precious things." Here one of the stewards presents gilt papers to the priest, and he bowing towards the grave lays them down before it.

Master. "Strike up the grand music." Here gongs, drums, trumpets, &c., are beaten and blown to make as great noise as possible.

Master. "Burn the gold and silver and precious things." Here all the young men and children burn the gilt papers, fire off crackers, rockets, &c.

Such is the sum of a grand sacrifice at the tombs of ancestors. But to many the best part of the ceremony is to come, which is the *feast* upon the sacrifice. The roast pigs, rice, fowls, fish, fruits, and liquors, are carried back to the ancestral hall; where according to age and dignity, the whole party sit down to eat and drink and play. The grantees discuss the condition of the hall, and other topics connected with the honor of the clan; the young men carouse and provoke each other to drink deep. Some set out for home with a eatty or two of the 'divine flesh,' which had been used in sacrifice; others stay till they wrangle and fight, and night puts an end to the entertainment.

Those who live remote from the tombs, or who have no

ancestral hall, eat their sacrifice on the ground at the sepulchres. And the poor imitate their superiors at a humble distance. Although they have no hall, no procession, no music,—they provide three sorts of victims, a pig, a goose, a fish—some fruits, and a little distilled liquor—for spiritous liquors are used on all these occasions. After presenting these at the tomb, they kneel, knock head, and orally or mentally pray for the aid of their ancestors' souls to make the existing and all future generations of descendants, rich and prosperous.

In these rites, there is some difference in the wording of the prayer, according as it is presented to remote ancestors or to lately deceased parents or friends; but the general import is the same. And to conclude; these rites are in our humble opinion, *neither rational nor innocent, but superstitious and idolatrous*; and such as no christian could observe. Those christians indeed who pray *for* the souls of the deceased, and *to* departed saints, will have some difficulty in defending their own practice and condemning the Chinese. No wonder that popes and jesuits were puzzled. But as we neither pray for nor to the dead, we fell consistent in condemning the practice altogether.

THE WORSHIP OF CONFUCIUS.—Further to illustrate the *customs* “by which the Chinese worship Confucius and the deceased,” we subjoin the following extracts, from the *Indo-Chinese Gleaner*.

“From the Shing-meau che, volume first, page second, it appears that there are in China *one thousand five hundred sixty* and more temples dedicated to Confucius. At the spring and autumnal sacrifices offered to him, it is calculated in the above named work, that there are immolated on the two occasions annually, 6 bullocks; 27,000 pigs; 5,800 sheep; 2,800 deer; 27,000 rabbits.

“Thus there are annually sacrificed to Confucius in China, *sixty-two thousand six hundred and six victims*; and it is added, there are offered at the same time, *twenty-seven thousand and six hundred* pieces of silk.—What becomes of these does not appear.

“We here see that “the learned,” in one of the most enlightened modern heathen nations, pay *divine honors* to a fellow-creature, who is universally acknowledged by them to have been a mere man. These same learned heathen generally teach that *death is annihilation*; and sometimes affirm that *there is neither God, angel, nor spirit*. How they reconcile their practice with their professed belief I know not. For if there be no separate spirits they must, to all intents and purposes, sacrifice to the mere matter of which the image is made; or when a tablet only is used, their worship must be addressed merely to a *nominis umbra*;—a more absurd proceeding than that of vulgar idolaters, who affirm that a spirit dwells in the

image which they worship. If "the learned" in China would simply do honor to a name, why sacrifice innocent victims by thousands, as an expression of the veneration which they feel for their benevolent master?
AMICUS."

PROVISION FOR THE PEOPLE.—Governor Loo and Magnate Choo have issued a joint proclamation, which is the result of a recommendation sent to the emperor by the late governor Le and Choo. His majesty has sanctioned the plan which was proposed. It is to invite the poor to settle down on waste spots of land wherever they may find them, on hills or plains, and cultivate them, in any way of which the land is capable, and for the cultivator's sole benefit—without land-tax or quit-rent, or any charge whatever from the local officers. The land thus cultivated may be liable to land-tax hereafter, but the land itself is to become the freehold estates of the occupants forever. Government will give a grant or deed of occupation to the settlers. Only small lots are granted, and the rich need not apply.

This liberal offer is prefaced by a few remarks from the two authorities above named. Then the names of the districts to which the license is to be extended; and the rules to be observed both by the people and the local officers. The proclamation runs thus:—

"Loo Governor of Canton, &c. &c.,
 Choo the Fooyuen, &c. &c.,—

Herby issue a proclamation to make known the regulations to be observed on commencing the cultivation of waste lands. In government there is nothing so important as a sufficient supply of food for the people. In villages the most honorable occupation is agriculture. For if a man be without food for one day he suffers hunger; and if agriculture be neglected, from whence is food to be procured? If the poor people will but spend their strength on the southern lauds, food and raiment will be supplied; and they will never be brought to extravagance, and disgrace, nor become the associates of vagabond banditti. All those who sink down to depraved courses, have been impelled to them either by hunger and cold, or by voluntary laziness. In Canton province, thieves and robbers are exceedingly numerous, and no doubt they have originated from these causes. In attempting to eradicate their evil practices, the first thing is to provide them the means of subsistence."

After these very sensible observations, as we esteem them, their excellencies proceed to tell the poor people that the great emperor has sanctioned their proceedings, &c. The local magistrates and underlings are told not to extort money from the settlers: but all such injunctions are in practice vain; they will do it, and in some measure always defeat the benevolent

intentions of government. For if food be the first essential of government; good principles in the executive, and among the people to be governed, are unquestionably the next. The Chinese say that pirates, thieves, and vagabonds, must all be *dutiful and respectful* to the police,—i. e. must give them a share of their gains, and then they can follow their illegal avocations with impunity.

EXHUMATION.—Governor Loo whilst caring for the living, has not, in his official capacity, forgotten the dead. It appears, according to his shewing, that at the north gate of Canton city, where many are buried, there are three classes of “resurrection-men;” (1.) those who open graves and break the coffins of their foes from revenge and malice; (2.) those who do so to strip the dead bodies of their ornaments; and (3.) those who carry off the dead to obtain a ransom. These are crimes he says, ‘sufficient to make the hair of one’s head stand on end.’—This figure must have been in the Chinese language before the Tartar tonsure and long tail were in fashion.

The governor states the law against violent exhumation as follows; “to open a grave and see the coffin, shall be punished by perpetual banishment.—To open the coffin and see the corpse, death by strangulation.—To carry off the body and demand a ransom, death by immediate decapitation, both for principals and accomplices.” The law, his excellency assures his readers, shall be most strictly enforced, without the least mercy. “Take care,” says he, “and do not try the experiment with your own bodies.”

LITERARY NOTICES.

Christian books published in Chinese by the Romanists.

(1.) *Shing neen kwang yih*: a verbal rendering of these words is, “sacred year extensive advantage.” This is the title of a work in 24 vols. duodecimo, which was originally published, A. D. 1738, by a jesuit, who assumed the name, Fung-ping-ching. The edition before us was published in 1815. The

printing is not very good, and was evidently executed with moveable types, which were probably made of wood, and of which it is said there is a fount at the college of St. Joseph in Macao.

The work is divided into twelve parts, corresponding to the twelve months of the year, and consists of short devotional lessons for every day in each

month; the order or method is the same for every day, and is as follows:—

First. A short sentence from Scripture or from some eminent christian author.

Second. A legend of some saint or virgin.

Third. A short meditation derived from the legend.

Fourth. A very brief form of prayer consisting of a line, suited to some particular case and suggested by the legend.

We do not possess any similar work of the Latin church, in any European language, and know not whether it be a translation or an original work; it does not profess to be a translation. The preface is written by a general of the Chinese army. The legends commence with a Roman lady, *St. Mih-la-neä*; and end with a Roman gentleman, *St. Se-urh-wuh-sze-tih-lih*. Not being versed in the "saintology" of the Romish Calendar, we confess our ignorance of the corresponding European names.

In the "striking sentences" or sayings quoted, there is much that is good; but the legends we cannot praise. They proceed on the false—the pagan principle—that bodily austerities are meritorious. Surely, if righteousness or acceptance with the Almighty, can be obtained by such things, then Christ has died in vain. If the legends were rational, still this is a fundamental objection. The doctrine implied is not christian. It is that to which the natural reason of a guilty conscience has recourse where the gospel of Christ is not known.—For example, the sainted lady *Mih-la-neä*,

mentioned above, when fourteen years old, wished she might never be married. To please her parents, however, she did change her state, and had two children. But they died; she thought it a divine judgment, separated herself from her husband, and became a nun; fasted two or more days—even eight, at last; lay upon a bed that was too short for her;—then used no bed at all; lay on the bare ground, &c. &c. &c.

Among the saints we observe *E-ne-tseo*, 'Ignatius' Loyola, the founder of the Society of Jesus. His austerities are of course held up for imitation in pagan China. The whole work contains but little concerning Jesus, and his *finished redemption*; indeed we may say it contains *nothing* about that; for the work of redemption is supposed incomplete without the useless and ridiculous austerities dwelt upon in the legends of the saints.

Did our Saviour or his apostles command such things as these, we would be silent. But divine wisdom has *not* enjoined these "bodily austerities." And what is man that he should "teach God knowledge?" What infatuation, either to add to, or take from the words of God, and the institutions of Christ.

(2.) *Shing king kwang yih*. This is the title of a book in two volumes; it accompanies the preceding, and professes to be a translation. It contains meditations on the gospels for fasts and festivals throughout the year, is prefaced by rules for meditations and employments for one complete day, and

contains specimens for eight days. We quote an example:—

1. Rise at five o'clock and recite a morning service till a quarter to six o'clock.
2. Till six, prepare for meditation.
3. At six o'clock, meditate.
4. At seven, examine your divine work of meditation.
5. At half past seven, say mass.
6. At eight, take tea.
7. At quarter past eight, read books for two or three quarters of an hour.
8. Prepare for another meditation.
9. At nine o'clock, meditate.
10. At a quarter past ten, examine the work of the morning.
11. Half past ten, eat rice, or dine.
12. At noon, either read, or rest, or recite your private prayers, &c. &c. &c. "At eight o'clock go to bed as usual."

Such are specimens of the works which have been published in China by the jesuits. To what extent these books have been printed and circulated we do not know. No less than thirty-one were noticed in an imperial edict in 1805; and some of similar description have been noticed by voyagers along the coast of China during the last year.

PEKING GAZETTE.—The document which is dignified by this name, is published in Peking by the government, and is there called *king-paou*;—king denotes *great*, and is commonly used by the Chinese to designate the capital of their empire; paou means *to announce, to report*. In the provinces it is called *king-too nuy-ko chaou*, or simply *king-chaou*.

From Peking the gazette is forwarded to all the provinces, but with very little dispatch or regularity. It is often forty or fifty,

and sometimes even sixty days in reaching Canton. Here it appears in two forms, both of which are in manuscript. The largest is in daily numbers, and contains about forty pages, or twenty leaves, duodecimo; the smallest contains about fifteen or twenty leaves, and is issued only once in two days. The largest is designed solely for the highest officers—such as the governor, lieutenant-governor, &c. The expurgated edition is designed for the inferior officers throughout the province. The gazette in this latter form is sold to the public at a high price, by writers who are connected with local officers.—There are persons who lend the gazette for perusal for a certain time, and for a very small charge. Rich individuals also, who have friends in the capital, sometimes receive the gazette in its best form, by private conveyance, direct from Peking.

The original design of the gazette seems to be entirely for officers of government; and its publication to the people is merely by connivance contrary to law, like the publication of parliamentary speeches in England. The press in China, on all affairs of government is entirely silent. But the Peking gazette contains much important and curious information, which, like very much that is written and printed, circulates far beyond the time and place for which it was intended. By it, the whole world is now made acquainted in some degree with the avowed feelings, wishes, and desires of the great emperor and his advisers, as well as of the greater occurrences among

the people in China, and its external possessions.

The recommendation of individuals for promotion; the impeachment of others; the notices of the removal of officers from one station to another, of their being rewarded or degraded, of their causing a vacancy by going to ramble among the *genii*, (a phrase denoting death, which the Tartar religionists have grafted on the language of the Chinese annihilationists;—these are the chief topics which fill the pages of the Peking gazette; these however are matters of no great interest to foreigners who are ignorant of the parties concerned.

As in China the emperor makes his own speech—i. e. his Majesty's opinions and decisions are given in his own name, the gazette varies in interest according to the character of the monarch on the throne at the time; and also according to the different humors of the same monarch at different times. The late emperor during the latter part of his reign seemed ill-at-ease with himself, and wrote much. His present Majesty does not so often take the "vermillion pencil" in his hand, nor expatiate so largely as his late father. The *Yushe*,—imperial historiographers or censors, as some have called a class of men, who were originally appointed many centuries ago for the very purpose of "talking" or writing to the monarch, (not *at*, as they do in some European countries)—according to their individual temper and the character

of the times in which they live, alter exceedingly the interest of the Peking gazette. We remember two of them during the late reign, who sent in a memorial lecturing the monarch on his extravagance and vices—some of which were such as the refined journalists dare not even allude to—and at the close of their paper, they offered themselves either to be broiled or fried, as it might please his Majesty. On the accession of the present monarch also, there were a few bold censors who appeared in the Peking gazette. Reason's glory* completely blunted the edge of their censure by complimenting them on their courage and fidelity, saying they were worthy compeers of the faithful sages of the olden time.

To a foreigner the most illegible parts of the Peking gazette, are the highly sententious and sublimely classical effusions of gratitude and admiration addressed to the emperor, who is there represented in all the hard words that the oldest Chinese books can furnish—as a sage—as a God—as Heaven itself. To be able to read the Peking gazettes off hand, is no very easy attainment.

The Westminster Review for Oct. 1832 contains an interesting notice of "Earle's nine months residence in New Zealand." Mr. Earle is an artist, and gives a very striking sketch of the New Zealanders' charac-

* 'Reason's glory' is a literal translation of *Taou-kiwang*, which is the Kwo-haou, 'national designation' or title, of the present emperor of China.

ter, their "*vices and virtues*." He confirms beyond all doubt, the horrible cannibalism of these savages. They justify it by the same wise reason that is urged on many other occasions. "*It was an old custom—their fathers practiced it before them.*" Though this is a savage argument, there are others beside savages who employ it.

Mr. Earle praises very highly the land and the people of New Zealand,—inferring their future capabilities from their present condition. He differs from the missionaries on one point that the Reviewers notice. He thinks the New Zealanders would like to have the British government take possession of the islands—the English missionaries there, think they would not. However he does not abuse them for their opinion. He was an artist; not anxious for the privileges of men-of-war's men; nor for the advantages of *free-traders*. The time is however now come, says the Reviewer, for the appointment of a commercial agent of the government, to be "*a controller and censorer of the somewhat lawless crews of the whalers and other vessels touching there.*"

MAGAZINES.—(1.) The penny Magazine; (2.) The Christian's Magazine; (3.) The Saturday's Magazine; (4.) The Guide to Knowledge; and (5.) The Instructive Magazine.

These are all weekly publications intended for the poor: each contains about eight pages of "letter press," and is embellished with prints to illustrate the subjects which are discuss-

ed. The first is published by the society for promoting useful knowledge; the second and third by the society for promoting christian knowledge; the others are by private individuals. There is much that is useful in them all, and nothing perhaps that is positively bad. But they are all deficient,—even the christian's Magazine has far too little religion in it. The *useful* Magazines omit religion entirely, and touch on moral subjects very lightly. They all refer to man as a mere mortal creature, to the entire neglect of his immortal soul—as if all that which concerns his eternal well-being were *useless*!

The usefulness of knowledge in many departments depends very much on the time, persons, and places for which it is intended. There are many topics dwelt on in these Magazines which are not very useful to a poor laboring man; and if they are, instead of his Bible, to employ his thoughts on the Lord's day, they will not only be useless, but pernicious. However, if they prevent, as they are intended to do, his perusal of cheap publications—infidel in religion, vicious in morals, and anarchical in politics,—they must with all their defects be *useful*.

We agree with the Chinese moralists, that a knowledge of the relative duties of intelligent creatures is the most useful knowledge, and should be attended to before that which regards only the properties of matter or the works of art.—We should like exceedingly to see an improved penny Magazine in Chinese.

RELIGIOUS INTELLIGENCE.

BATAVIA.—One of the most lovely effects of christianity is seen in its tendency to make all those who believe and obey its doctrines and precepts, of one heart and one mind. Many members there must be—and the more the better;—but there will be, there can be, only one body and one spirit; and such will be the influence of that *one* spirit on *all* the members, that when one suffers, all will suffer—each will weep with those that weep, and rejoice with those that rejoice. While we condole with our friends at the Straits for the loss which they have sustained in the death of the late chaplain* of Singapore, we rejoice that others are allowed to continue and to go on in the work of the Lord.—It is pleasing also to see among the inhabitants of some of the countries south of us, evidence of an increasing desire for a knowledge of christianity, while we are assured at the same time that increasing efforts are being made to supply them with that knowledge: such evidence and such assurance we have in the following extracts, which we make from a letter dated Batavia, Jan. 29th 1833.

“I am much pleased with Afa’s tracts, and should be glad

if you could get blocks cut for the same at Malacca, and order me 500 copies or more for Java. I am going on with my work on christian theology, which has advanced to the 68th page; I have nearly completed the first part, on the divine attributes, and shall immediately proceed with Christ’s mediatorship, and other doctrines of the gospel. I have attended to the remarks made by yourself and Mr.—, in this new edition, and shall be very grateful for any further observations. While one of my presses is thus engaged in Chinese, the other is employed in Malay and Javanese printing, so that I cannot do so much with Chinese as if my undivided attention was given to it.

“We have of late greatly increased the distribution of tracts, and about 1000 get into circulation in our neighborhood every month. The greatest proportion of those tracts are in the Malay language. Our religious exercises in English and Malay are quite frequent, and tolerably well attended.

“I have lately got possession of a *comparative vocabulary of the Chinese, Corean, and Japanese*, published by the Coreans, for the sake of enabling them

* The Reverend Robert Burn.

to learn Japanese. This I have been enabled most fully to decypher, partly by the help of a Corean and Japanese alphabet, and partly by the aid of Gutzlaff's Corean and English alphabet; so that I can pretty accurately affix the sound and meaning to every word. It is my intention to print it immediately, as I conceive it will be of vast importance in the present crisis; and though I have been a considerable loser by my former attempt, yet that shall not deter me from trying something of the same kind again, though on a far different plan,—printing only a small number, in the Chinese way, and adapted to Chinese students."

MOLUCCAS.—The following short extracts are from a letter dated Sourabaya, December 18th 1832, which was written by one of the Dutch missionaries destined to the Moluccas.

"It will not be necessary to assure you that our affection is not merely that of a friend—it

is that deeper affection of a brother, a *brother* in Christ, arising from those principles which bind together the adherents of our heavenly Master; this affection I call the *bond* of christianity—a bond which is not easily broken, because it is formed of love, which is produced by the spirit of love. So may it prove in this particular instance; and therefore the brethren are anxious to answer your request, and will furnish you with accounts of the Moluccas as often as there is opportunity.

"While the other brethren are seeking for an opportunity of going to the Moluccas, I am looking another way,—namely to China, to assist our brother Gutzlaff in his labors.... Pray for us, that we may become fit instruments in the Lord's hand to do his work,—that we may be encouraged to go on from one degree of grace to another, and enjoy mutually the smiles of that gracious Jehovah, who has loved us with an everlasting love."

JOURNAL OF OCCURRENCES.

PRIVATE LETTERS.—Seu-paou-shan, one of the imperial censors, has written to the emperor and requested him to interdict official persons at court from writing *private letters*, concerning public persons and affairs in the provinces. The censor stated that when candidates were chosen in Peking to fill offices in the provinces, and before they left the capital, private letters from their friends

and patrons were sent to the provincial authorities—"sounding the voice of influence and interest;" and that in this way, justice was perverted.

From this general charge, his Majesty thought the censor must certainly have some facts to substantiate his statements, and ordered the privy council to examine him, and make him write out the names of the offenders; but Mr. Seu either

could not or would not give the information required, and this has brought upon him the imperial displeasure. The emperor says, these censors are allowed to tell him the reports which they hear, to inform him concerning courtiers and governors who pervert the laws, and to speak plainly about any defect or impropriety which they may observe in the monarch himself; but he adds, they are not permitted to employ their pencils in writing memorials which are filled with vague surmises, and mere probabilities, or suppositions. This would only fill his mind with doubts and uncertainty, and he would not know what men to employ. Were this spirit indulged, says he, the detriment to government would be most serious;—"let Seu-paou-shan be subjected to a court of inquiry."

GENERAL JUN-LING-OH, on account of his advanced age, has been commanded to retire from his public duties; but in consequence of his services—having been in forty-eight battles, having killed eight rebels, and having been only once wounded—his Majesty has graciously allowed him half-pay for the remainder of his days.

DOMESTIC COERCION.—On the 18th ult., in the district of Heang-shan, a mother applied to the *Tsotang* magistrate to punish her son (a young man) for disobedience. The magistrate complied with the request; and the youth after having been publicly flogged, went home, and either from mortification or revenge, took a large dose of opium which caused his death.

A LITERARY CHANCELLOR DEGRADED.—Shing-sze-pun, who was recently the literary chancellor of Shantung and a dissipated man, carried his drunken frolics to such an excess—in singing songs and playing over his cups, that his behavior at length reached the "emperor's long ears." The chancellor was immediately degraded four steps, and removed to another place,—where he is commanded to behave better in future. From this occurrence his majesty takes occasion to lecture the provincial governors for conniving at such misbehavior, and tells them that in future they shall be held responsible for such persons,

if they fail to give him secret information of their ill conduct.

SET PHRASES.—Chinese official documents abound with set phrases, which by their constant recurrence become exceedingly wearisome. The emperor, or his amanuensis, is very fond of using the following phrases,—"You must make the water fall that the rocks may appear;" 'you must search to the bottom and investigate the roots;' 'no reverse or confusedness of statement will be suffered;' &c. By the first of these phrases it is implied that the facts *must* be found out, and if necessary by torture.—The word '*order*,' or '*command*' will frequently occur ten or twenty times in a document of as many lines.

MILITARY SCHOOLS.—In consequence of the imbecility of the imperial soldiery exhibited during the late rebellion at Leenchow, efforts are being made to improve both the discipline and the strength of his Majesty's troops in Canton. A small number (about 20) veteran officers, from the frontiers of Kansuh and Shense, are employed as teachers of the military art and discipline. An eye-witness of some of these officers, describes them as much superior to the Canton men both in strength and agility. A part of their exercise consists of maneuvering with a species of fire-arms, which are eight or nine feet long, and so heavy as to require the strength of two men to carry them. These fire-arms are designed for highland warfare; and are borne on men's shoulders that they may be carried with greater speed up the rugged hills.

CULTIVATION of the poppy.—Several individuals in Yunnan have been prosecuted for cultivating the poppy. But the local magistrate, *Heu-sze-kee*, whose duty it was to sit in judgment in the case, attempted to acquit the accused and to deceive his superiors. In consequence of this conduct he has been deprived of his rank, and reported to the emperor.

SUICIDE.—In Peking one of the *Yu-she* or 'censors,' who was a member of the imperial household, has recently hung himself. He was found suspended by the neck at six

o'clock in the evening. The alarm was immediately given; and his mother took down her son from the place where he was hanging,—but it was too late to save his life, for “the vital breath was gone, and the body was dead.”

The servant of the deceased was arrested and brought before the police. He testified that his master on the morning of the preceding day appeared deranged, but gave no other reason for the violent act of his master.—A further investigation was ordered, and the case reported to his majesty.

TEEN-TSIN.—His Majesty had it in contemplation to appoint a naval Captain to defend the entrance of the river up to Teentsin, and commanded Keshen the governor of Peking to examine into the subject. This precaution was probably in consequence of European ships appearing in that neighborhood. The governor's report is however against the measure, as being unnecessary. The entrance is so intricate that it is naturally defended, and the military officers on shore are perfectly competent to guard and defend the place. A new appointment would only incur a useless expense.

GAMING.—“All persons convicted of gaming, that is to say, of playing at any game of chance for money or for goods, shall be punished with *eighty blows*; and the money or goods staked, shall be forfeited to government.

“All those likewise who keep gaming-houses, shall suffer the same punishment, although not actually joining in the game; and the house

appropriated to gaming, whether it is at the same time the ordinary habitation of the proprietor, or one expressly purchased by him for the said unlawful purpose, shall be forfeited to government. A conviction however shall not take place under this law, by implication, but only upon direct evidence against the accused parties.

“All officers of government offending against this law, shall be punished one degree more severely than other persons; nevertheless, a few friends playing together, for articles of food or drink, shall not, in any case, be punished under this law.”

—*Penal code of China; translated by Sir G. T. Staunton.*

There is scarcely any one vice to which the Chinese are so generally addicted as *gambling*; it prevails among rich and poor, young and old, and to the injury of all.

Within a few weeks, two documents have been issued by one of the local magistrates “strictly interdicting the practice, in order that the country may enjoy tranquillity.” “I observe,” says the magistrate, “that when gambling is practiced on a small scale, business is neglected and time wasted; when conducted on a large scale, the whole patrimony is squandered, and families are ruined;—or perhaps quarrels arise, and lives are lost; or pressed by want, the people are urged on to thefts, and great is the injury to the manners and to the hearts of men. When gambling houses are opened, multitudes assemble, the good and the bad are undistinguished, and the injurious consequences are indescribable. Gambling, repeatedly interdicted, still continues. This is most detestable!”

Postscript.—The Peking gazettes to the 11th of March have reached Canton. By that of February 9th, it appears that there have recently been some military operations on the frontiers of Shense, near the banks of the Yellow river. The borderers having during the winter made inroads on the Chinese territory to plunder the inhabitants of their cattle, the military were required to repress them.

Yu-kung-chang, who took governor Le and other persons to Peking, returned on the 27th ult. He reports that the governor had requested permission to reside twenty days in the temple Cange-e-mun previous to his going into exile.

The Foo-yuen of Canton, “on account of ill health,” has again petitioned his Majesty for leave to retire from the duties of public life.



